BOZHIDAR DIMITROV

THE PROBLEM "MACEDONIA"



Chapter 1

Ancient Macedonia



The first time the name Macedonia entered public life was the 5th century BC, during the time of the war of Peloponnesus. That was a war of several decades between two Greek military and political alliances which were led by Athens and Sparta respectively. According to the Greek historian Tukidit, Macedonia was a small Greek state with a royal system of government and was located to the west of the city of Thessaloniki. The entire territory of Macedonia was located on the lands of today's North Greece.

Macedonia became widely popular in the second half of the 4th century BC when, under

The fortress of Ohrid – the capital of Bulgaria (971-1018)



Philip II of Macedonia and Alexander the Great, it was turned into a world empire. Philip II of Macedonia pushed in the Greek world the idea for alliance of the hundreds of Greek city-states in one military and political union. His arguments were strong enough – that way the centuries-old wars between the Greek city-states would come to an end. Furthermore, Greece would effectively oppose Persia – the eternal threat to the Greek world.

In 338 BC Philip II of Macedonia managed to realize his idea of uniting the Greek city-states by defeating in Heronea the troops of the democratic





The monastery of St Naum near Ohrid, which was built by the Bulgarian kings Boris I and Simeon the Great in 901

states which did not agree with his actions. His son Alexander the Great (who succeeded his father to the throne in 333 BC) invaded Persia and after a number of battles managed to conquer it. After his death in 323 BC, the military commanders Ptolemeus, Lizimah and Antioh divided the empire between themselves and brought the so-called Hellenistic states to life.

Macedonia also remained an independent kingdom approximately within its former borders but it was conquered by the Roman republic in 165 BC. Macedonia and its surrounding territories were turned into two Roman provinces. In the 4th century AD they became a part of the territory of the East Roman Empire (Byzantium).

As a result of the so-called Barbarian attacks against the Roman Empire between

A fresco of the Bulgarian tzar Boris I in the monastery of St Naum. A forger from Skopie tried to erase the name of the Bulgarian tzar.



The church of St Sofia built by the Bulgarian tzar Boris I (852-889). The church was the cathedral of the Bulgarian Patriarchate during the period 971-1018 and of the Bulgarian autocephalous Archbishopric (1019-1394)

the 3rd and the 7th centuries AD, dramatic cultural and demographic changes occurred in the territories of the two Roman provinces which carried the name "Macedonia". The city life and the infrastructure were destroyed. Between the 6th and the 7th centuries the south flat part of Macedonia (a part of today's republic of Greece) was populated by Slavic tribes, which were unsuccessfully trying to conquer the last Byzantine fortress in the region of Thessaloniki every other 20-30 years. According to Skopie's archaeologists of today (professor I. Mikulchich), the north part of Macedonia, which coincided with the territory of today's FYROM, was abandoned by its population in the 6th century and remained uninhabited until the end of the 7th century. Then it was populated by Bulgarian tribes led by khan (king) Kuber, which founded there a Bulgarian state. At the



The church of St Sofia built by the Bulgarian tzar Boris I (852-889). The church was the cathedral of the Bulgarian Patriarchate during the period 971-1018 and of the Bulgarian autocephalous Archbishopric (1019-1394)

same time, another Bulgarian state was founded in the ancient province of Mizia. The two Bulgarian states joined together in 811.

Again in the 6th century, when the name Macedonia disappeared for a thousand of years from the administrative maps of the west Balkans (as well as the self-appellation "Macedonians"), an administrative region (tema) Macedonia appeared in today's Turkish Thrace. The name Macedonia moved to there for a thousand of years. Realizing the impossibility of protecting the population of today's FYROM from the Barbarians, the Byzantine powers (as they had done before) moved the population into the fertile lands between Constantinople and Adrianople (Edirne) - relatively safer lands.

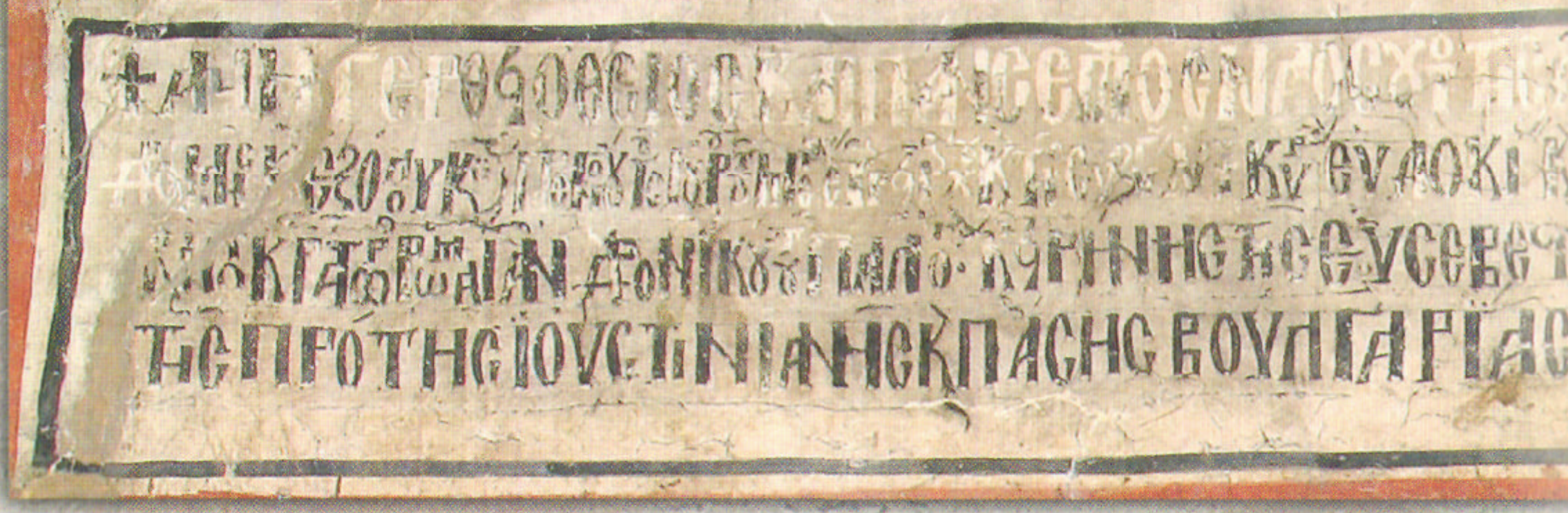
The conclusions that can be drawn from this brief historical outline are:

БЛЪГАРСКИ ПРОСВѢТИ́ТЕЛИ,
ТИ́НЖЕ НАПИСА́Е БО́ЖВИ БЛЪГА
ПРА́ЗНИКЪ МАЇА ІѲ:

The ancient Macedonians were Greeks and their leaders realized a Greek political idea. Their historical achievements and heritage belong to Greece of today. In the territory of FYROM and in a part of today's North Greece in the end of the century they were pushed out by the Bulgarians, who have been the permanent population of the region until today.

The church of St Pantaleimon in Ohrid, which St Clement founded the first Bulgarian school in

A fresco - portrait of St Cyril and St Methodius with an inscription "Bulgarian Enlighteners" from Ohrid, FYROM from the 19th century



CHAPTER 2

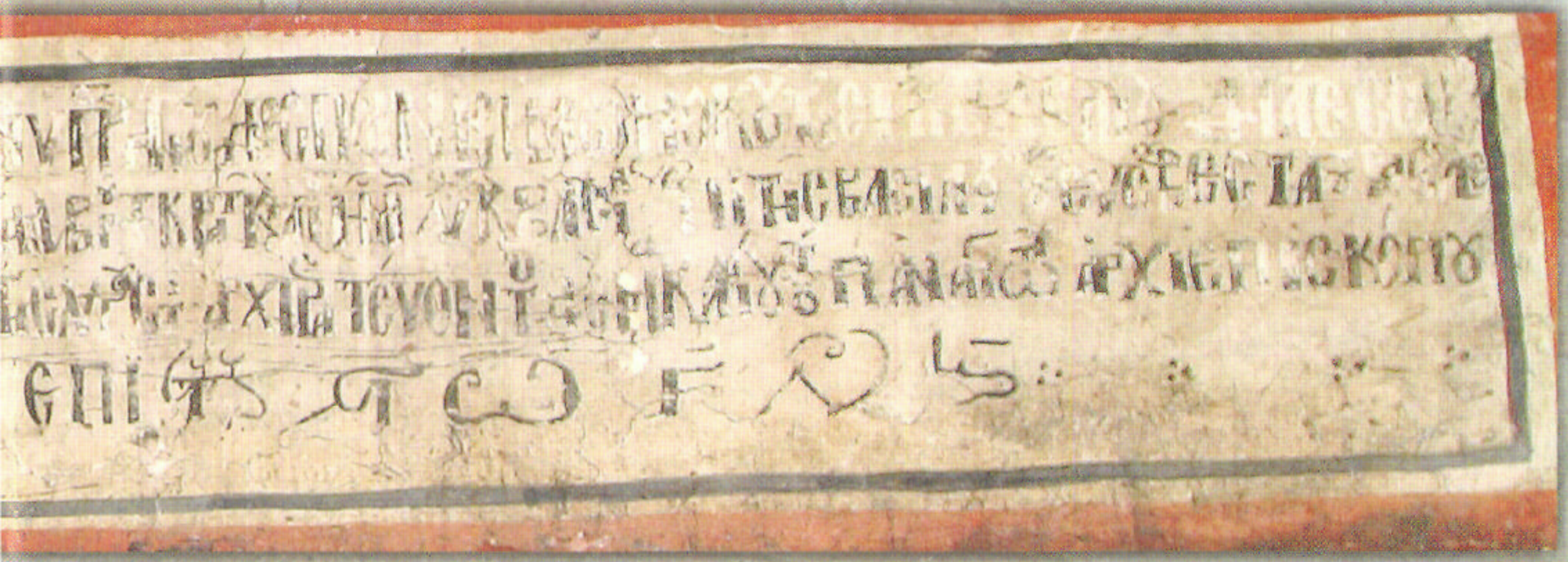
Macedonia from the end of the 7th century to the middle of the 20th century



An inscription in Greek from 1285 of the archbishop of Ohrid, called Bulgarian

The church of St Clement (St Bogoroditza Perivlepta) in Ohrid – the headquarters of the Bulgarian archbishopric during the period 1394-1767)

An icon of St Cyril and St Methodius and their 5 disciples, called "Bulgarian", from the church of Virgin Mary in Ohrid



In the world historical science it goes without saying that in that period of time the lands of today's territory of FYROM, regardless of the state's sovereign, were a part of the Bulgarian ethnic community. Byzantine, Serbian, Arab, Turkish, European and Russian documents described the Bulgarians as the main population of the region. According to them, the region was also inhabited by Greeks, Wallachs, Albanians,





The monastery of Virgin Mary near the city of Kichevo, which was built by the Bulgarian tzar Boris I during the period 887-893

Turkish and Gypsies but not until 1944 did an author mention the "Macedonian nationality".

Between the 7th and the 14th centuries AD, these lands were a part of the Bulgarian state, although in particular periods of time they were conquered by the Byzantine Empire. During the period 971-1018 the town of Ohrid was the capital of Bulgaria and of the independent Bulgarian church institution Bulgarian Patriarchate. The Byzantine emperor Basilius II, who conquered Bulgaria in 1018, was called by his contemporaries Basilius "The Killer of the Bulgarians" and hundreds of streets and boulevards in the modern Greek cities are called like that. He founded a church archbishopric in Ohrid, which was called "Bulgarian Autocephalous Archbishopric". It existed under that name until 1767 when it was liquidated by the Ottoman Empire. In Byzantium the region which covered the lands of today's FYROM was separated in a "tema" (region) Bulgaria. However, only 100



An icon of St Cyril and St Methodius called "Bulgarian Enlighteners" from the monastery near Kichevo

years afterwards, all the church dioceses in today's FYROM joined voluntarily the Bulgarian Exarchate (Patriarchate), which was founded in1870.

Between 1396 and 1912 the lands of today's FYROM were a part of the Ottoman Empire. In all Ottoman documents (administrative, police, narrative, etc.) Macedonia's population was regarded as Bulgarian. The statute of the Revolutionary organization of the local people (which was founded in 1896) said: "Every worthy Bulgarian, a citizen of Macedonia, is able to become a member of the organization."



A portrait of the Bulgarian tzar Boris I (852-889) in the church of the monastery near Kichevo. His name was erased by forgers of history in Skopje

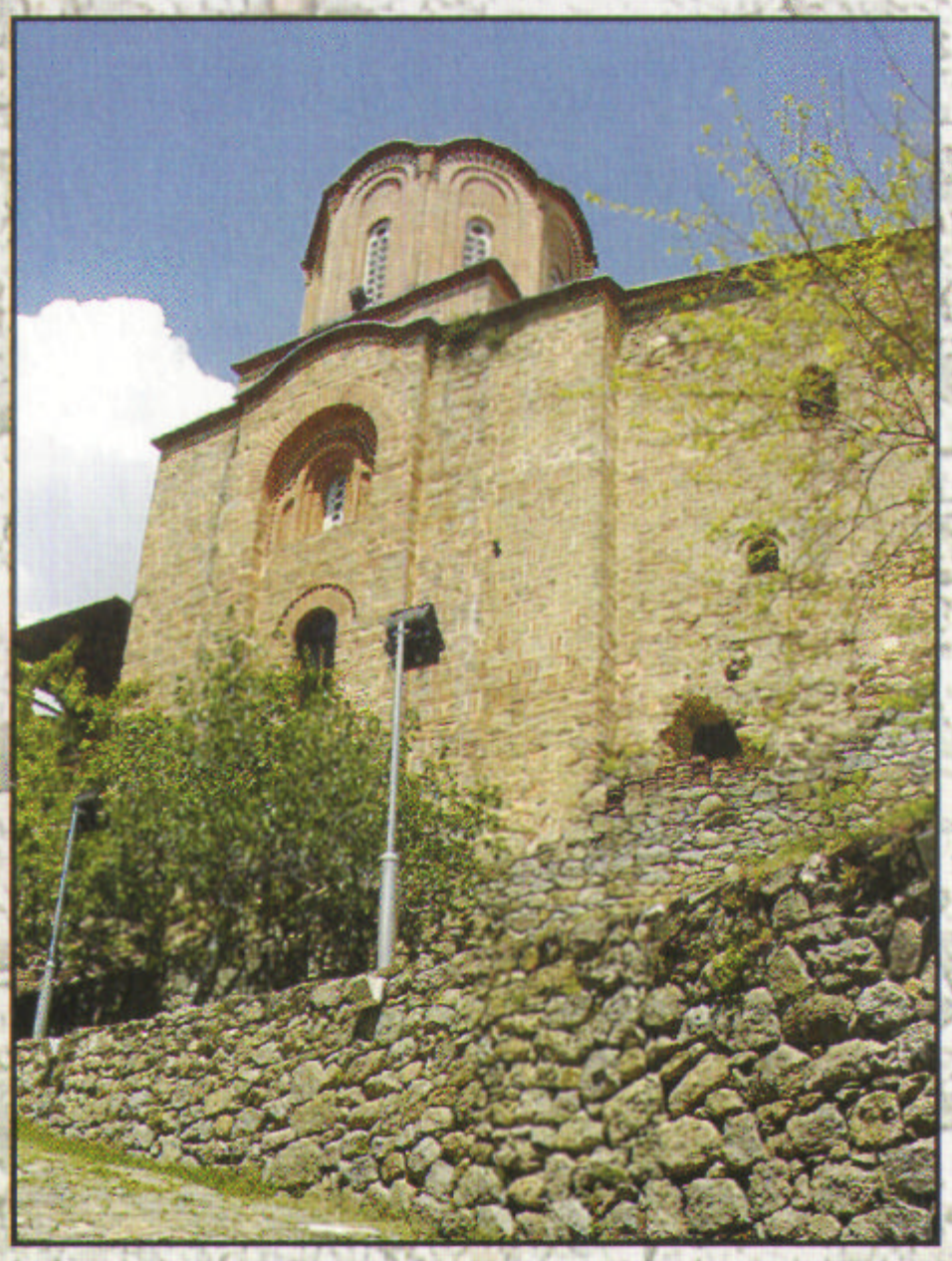
A portrait of the Bulgarian tzar Boris I (852-889) in the Annunciation church in Prilep



In European documents from the 19th century to the middle of the 20th century (political, diplomatic or journalistic), the Christian population living in the lands of today's FYROM was called by just one name: Bulgarian.

By the way, the name "Macedonia" returned to these lands in the 15th -16th centuries thanks to the European humanists, who, gaining an intimate knowledge of Antiquity, firstly entered the name in their maps and then in their works as well. The name "Macedonia" became widely popular to the population of its lands of today already in the 19th-20th centuries thanks

The monastery of the St Archangels near Prilep, which was built by the Bulgarian tzar Simeon the Great (893-927) in memory of his father tzar Boris I.

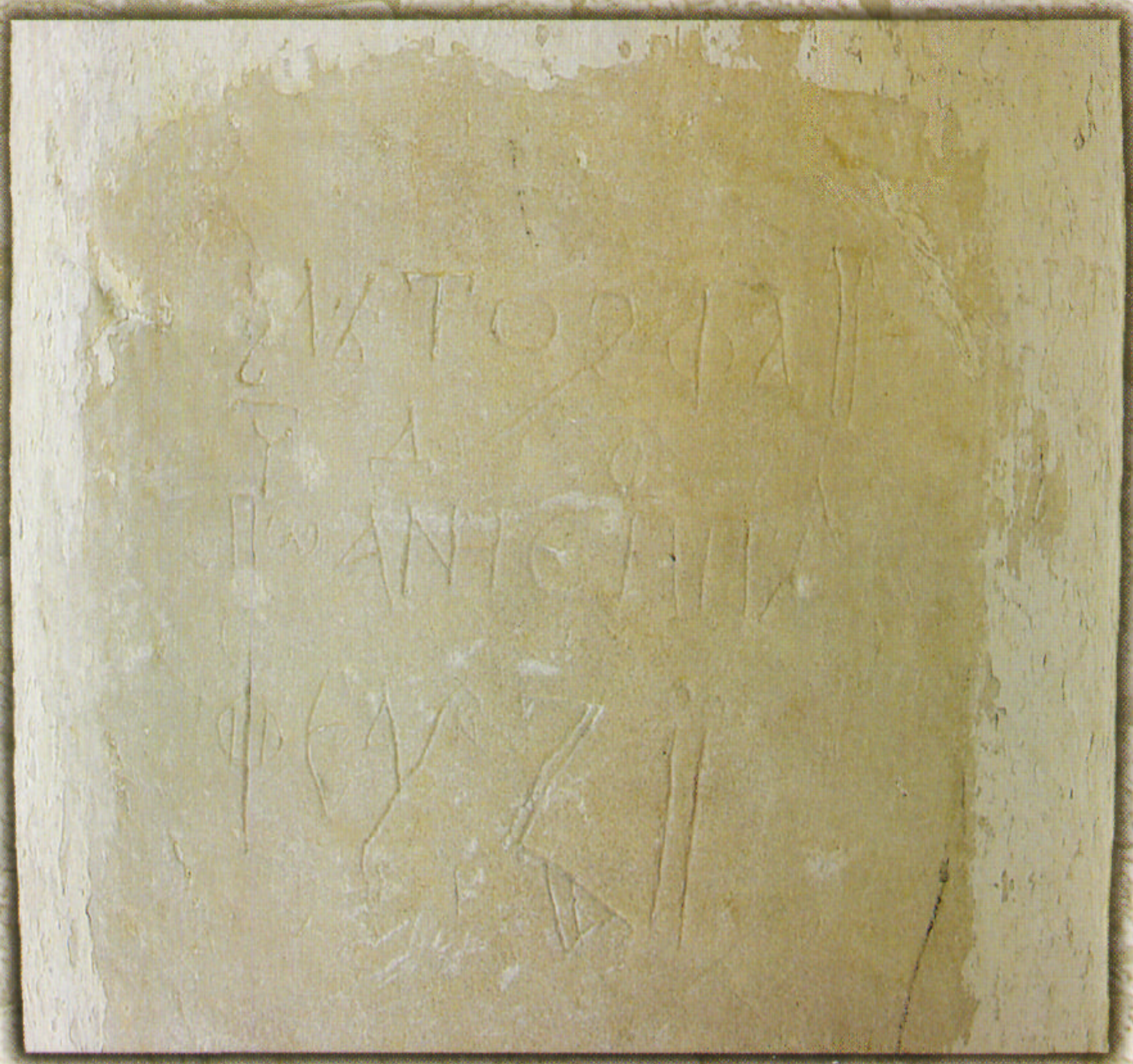


A stone pillar from 899 in the monastery near Prilep with an inscription written in Bulgarian

to the wide education network, which had been established by the hundreds of schools of the Bulgarian Exarchate (Patriarchate). But, it has only historical and geographical value just like the other historical names in the Bulgarian ethnic community: Thrace, Miziya, Dobrudzha, Zagora, the Rhodops, etc.

The conclusions:

Between 680 and 1944 the lands of today's republic of FYROM were populated by Bulgarians and other small ethnic groups, among which a "Macedonian nationality" is not on the list. After a millennial absence, the name "Macedonia" reappeared on the maps of the west Balkans, but only as a historical and geographical term. Regardless of the state which dominated the region, its main population was called by the international community by just one name: Bulgarians.



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CHAPTER 3

The Birth of Macedonism

The baptism of the Bulgarian tzar Boris I (852-889) in 863, an icon from the town of Resen, FYROM

A border stone between Bulgaria and Byzantium in the 9th century, found near the village of Balshi, Albania. The inscription says that the Bulgarian people adopted Christianity

As a result of many rebellions and of the intervention of the Great European powers (Russia, France and Great Britain), two small Christian states – Greece and Serbia appeared in the European territory of the Ottoman Empire in the beginning of the 19th century. In 1875-1876 a new grave crisis arose in the Ottoman Empire – rebellions in Bosnia and Bulgaria and wars against Montenegro and Serbia. The Great



The monastery of St John the Baptist near Debar which was built by the Bulgarian tzar Boris I during the period 887-893

Powers, the Austro-Hungarian Empire, Italy and Germany intervened decisively in the events and the refusal of the Ottoman Empire to accept their instructions led to another Russo-Turkish war (1877-1878), in which the Ottoman Empire was defeated. Based on the ethnic principal (prevailing population), through the San Stefano Peace Treaty Russia established a Bulgarian state which included all the Balkan lands populated by Bulgarians. This land included Macedonia. But in July 1878 in Berlin, a congress of the Great powers reorganized the Balkan map by rejecting the ethnic principal. The Congress of Berlin redistributed back to the Ottoman Empire the lands of Macedonia, Albania, Kosovo, Aegean Thrace and East Thrace. From the Bulgarian ethnic territory were detached the Pomoravie and North Dobrudzha, which were given to Serbia and Romania respectively. The Treaty of Berlin provided for an autonomous Bulgarian principality comprising Misiya and the region of Sofia. The golden chance for the problems of the Balkan Christian states to be solved on the basis of the ethnic principal was missed. Worse – the decisions of the Congress of Berlin turned the Balkan Peninsula into the "powder-keg" of Europe. Bearing in mind that

A page from the Asseman gospel written in the Glagolitic alphabet (the oldest Bulgarian alphabet) in the 10th century near Ohrid



the programmes for national alliance of Bulgaria, Serbia and Greece re-covered one another on the territory of Macedonia, the conflict was predestined. But while Bulgaria and Greece continued relying on the ethnic principal (the Greek population prevailed in the endmost south parts of Macedonia), there was not any Serbian population in the region. That is why, at the end of the 70s of the 19th century the Serbian diplomat Stojan Novaković pushed the idea of tearing the Bulgarian population in Macedonia away from the Bulgarian community. This would happen if it was pronounced a distant ethnicity, completely different from the Bulgarian. Considering the historical name of the region, Stojan Novaković suggested that this nation should be called "Macedonian".

This idea was received derisively and did not find followers until 1913 (except for some well paid persons in Macedonia).



An inscription in Medieval Bulgarian language on a gravestone dedicated to the parents of the Bulgarian tzar Samuil (997-1014)



A shroud from 1282 which was made as a present from the Byzantine emperor Andronik Paleolog to the archbishop of Ohrid called "pastor of the Bulgarians"

Neither could the Serbian kingdom accept it, claiming that the population of Macedonia was Serbian. As a result of the Balkan wars (1912-1913) and the First World War (1914-1915), the region of Macedonia was divided among Greece (34,000km2), Serbia (26,000km2), Bulgaria (6,500km2) and Albania (5,000km2) and the Slavic inhabitants were pronounced Serbian. Non only did Belgrade pronounce the Bulgarians in "its" part Serbians, but it also liquidated the name Macedonia by replacing it with the appellation Vardar region. The Bulgarians in Greece were pronounced "Slavic-speaking" Greeks and those in Albania – Albanians.

A big part of the Bulgarians from the Greek part of Macedonia moved to Bulgaria on the strength of an international agreement from 1924 but 250,000 Bulgarians still live there today. The assimilation in Albania also was not completely successful – 120,000 Bulgarians inhabit its Eastern part today. Other 40,000 Bulgarians live in Kosovo.

The idea of Macedonism, produced in Belgrade, died out. But in 1934 it was suddenly restored by the Communist International, whose headquarters was in Moscow. It is well known that under the direct leadership of Stalin the Communist International headed all the Communist parties in the world.

The revival of the Macedonist idea by the Communist International was realized at the request of the Yugoslav Communist Party and Stalin accepted it for practical reasons: Yugoslavia was three times bigger than Bulgaria

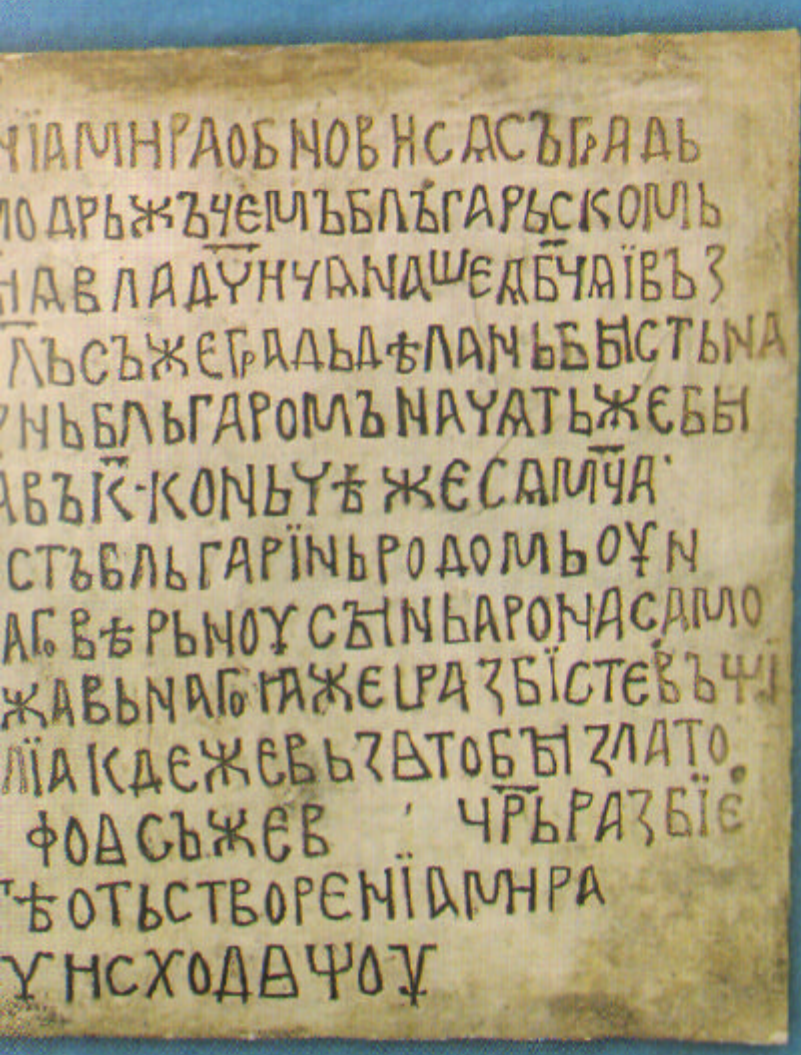




and therefore had far higher importance in the future plans of the Soviet Union. The decision was once again received derisively both in Bulgaria and Macedonia. But after the end of the Second World War, when the Yugoslav Communist Party came to power, the Bulgarians in Macedonia were amazed to find out that they were not Serbians anymore (This had been the official state position of Royal Yugoslavia), but another nation – Macedonians.

The protests were immediately suppressed through bloody repressions. According to some local statistics, in the months after the war, when the population of the state was 1,500,000 people, 30,000 Bulgarians were killed and 120,000 were thrown in prison.

An inscription in Mediaeval Bulgarian language found in 1956 in Bitola by Skopje archaeologists. It says that "the Bulgarian tzar Ivan Vladislav (1015-1018), born a Bulgarian (...) built the fortress of Bitola for the salvation of the Bulgarians"



THE CONCLUSIONS:

THE IDEA OF MACEDONISM WAS NOT A RESULT OF THE HISTORICAL DEVELOPMENT OF THE BULGARIAN POPULATION OF MACEDONIA. IT IS DUE TO EXTERNAL FACTORS: AT FIRST TO A PART OF THE NATIONALISTIC STATE DOCTRINE OF SERBIA, AFTER 1934 TO THE POSITION OF THE COMMUNIST INTERNATIONAL, AND AFTER 1944-1945 ALSO TO THE COMMUNIST YUGOSLAV COUNTRY, WHICH WAS ACTUALLY A SERBIAN EMPIRE. THE IDEA OF MACEDONISM WAS IMPOSED TO THE BULGARIAN POPULATION OF MACEDONIA THROUGH MERCILESS TERROR, TYPICAL OF THE TOTALITARIAN COMMUNIST STATES IN THAT EPOCH.



Chapter 4

The endorsement of Macedonism

In communist Yugoslavia (1944-1991) Macedonia was one of its six component republics, together with Slovenia, Croatia, Montenegro, Serbia and Bosnia. In actual fact, it was a Serbian colony ruled with an iron fist from Belgrade. In contrast to the other republics, its Bulgarian population was deprived of the opportunity to determine its national identity. A unique to the world practice legal regulation was adopted (the Macedonian National

The church in the village of Staro Nagorchino, FYROM, from the 13th century. The Bulgarian tzar Mihail Shishman (1323-1330) was buried into it

An inscription from 1313 written in Mediaeval Bulgarian language concerning the building of the church in the village of Staro Nagorchino

Honour Law). According to it, if a Macedonian citizen considered themselves a Bulgarian, they would get a 3 or 5-year jail sentence.

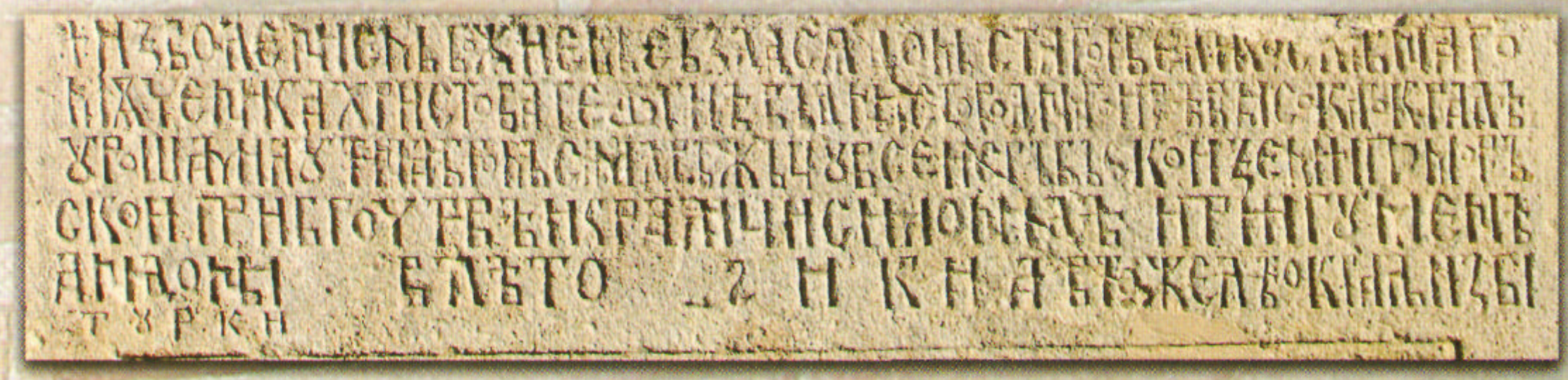
"Macedonian" language was created at the end of 1944 on the basis of the Bulgarian one by removing a couple of letters from the alphabet and several thousand words from the vocabulary. The grammar of the "Macedonian language" remained Bulgarian and so the language is still regarded as Bulgarian by all the big Slavonic institutes. "Macedonian is Bulgarian typed on a Serbian type-writer" – that is the merciless statement of the famous Austrian Slav scholar Otto Kronsteiner.

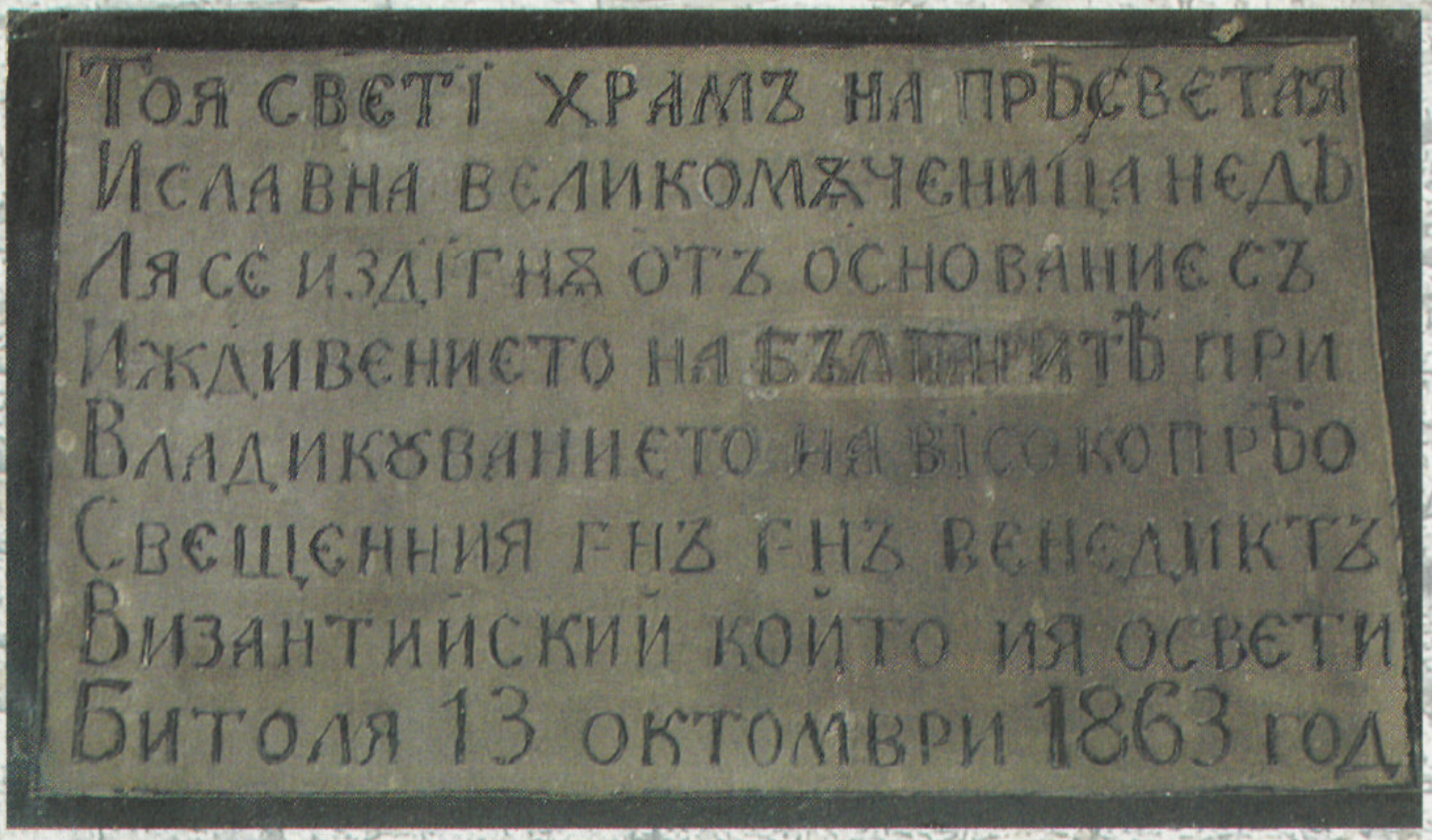
What was also created was a history of the "Macedonian nation" and "state", which was a hundred-per-cent theft from the Greek history (the Antiquity) and from the Bulgarian history (the Middle Ages, the Renaissance and the Modern Times).

This history was and still is propagated through historical journalism and taught at schools. Statements different from it were not allowed.

All testimonials of the Bulgarian past of Macedonia – inscriptions in churches, monasteries, on bridges and fountains – were mercilessly destroyed. The monuments in the Bulgarian civilian or war cemeteries were also destroyed. They were often razed to the ground by bulldozers and explosives.

Bulgarian books, newspapers and electronic media were strictly forbidden. In that respect, the Berlin Wall was more easy to cross than the Bulgarian-Yugoslav frontier in its Macedonian part. The result was that after 50 years of communist government a part of the Christian population of Macedonia was indoctrinated with the idea of Macedonism. Others, because of understandable conformism, lied low in anticipation of better days. (Willing to save the peace in the Balkans, Bulgaria did not defend the Bulgarians in Macedonia.)





Chapter 5

Former Yugoslav Republic of Macedonia

When Yugoslavia broke up at the beginning of the 90s, Macedonia set up as an independent country by referendum of the population. Bulgaria was the first to recognize it under its constitutional name - Macedonia. Because of the resistance of Greece, which had all the rights to regard the name as a part of the ancient Greek heritage, the EU, the United Nations and other international institutions recognized it under the name of FYROM (Former Yugoslav Republic of Macedonia) – a ridiculous and humiliating name for a state.

Macedonia's establishment as an autonomous state was not accompanied by a massive national campaign with armed clashes like those in Slovenia, Croatia and Bosnia. That is why the suspicions that Slobodan Milošević had been prepared with a secret protectorate in advance, so as to avoid the expect-



An inscription written in Bulgarian over the entrance door of the St Nedelya church in Bitola, which testifies that it was built by "the Bulgarians in the city". A forger from Skopje tried to erase the word "Bulgarians"

An inscription from the church St Dimitar in Skopje which testifies that the church's charnel house was built by the Bulgarians in the city

ed embargo, seem reasonable. The supply of Serbia with food, fuel, ammunition and weapons during the armed conflicts with NATO, Bosnia and Kosovo passed through Macedonia. The entire political elite of Macedonia at that time was composed of officers from the Serbian secret services, who, instead of trying to disguise that fact, were even proud of it.

But the most concrete proof that Macedonia was a protectorate is that it was and still is based on the Serbo-communist doctrine of Macedonism. In other words – on the one-hundred-percent false historical thesis about the remote antiquity of the Macedonian nation and state and the history theft from Bulgaria and Greece.

The repressions against the people who do not share these ideas are still present today. Of course, one who identifies themselves as a Bulgarian today would

"Colonel Kavarnaliev" – a destroyed Bulgarian monument near the city of Doiran



The restored in Bulgaria monument of Colonel Kavarnaliev. The government of FYROM refused to carry the monument to the place of the destroyed one.

not be killed or thrown into jail. But the powers discharge everyone who determines themselves as a Bulgarian. Frequent police interrogations, called "informative processes" create a situation of discomfort. Bulgarian newspapers and magazines are forbidden, the cable operators are put under pressure not to

A fountain built by the Bulgarian army in Macedonia in 1915-1918

A fountain built by the Bulgarian army in Macedonia in 1915-1918

include Bulgarian TV channels among the ones they offer. The media conduct a permanent negative campaign against Bulgaria and the Bulgarians, which is even a form of racism, because the Bulgarians are pronounced Tatars in origin. It seems that according to Skopje Tatars is an inferior race.



A Bulgarian war cemetery near the village of Tzapari



Chapter 6

Macedonia – a candidate-member of NATO and the EU

As we all know, FYROM is a candidate for a full membership in NATO and the EU. There is nothing wrong with that but the state, built on the basis of this spurious state doctrine, is in conflict with all its neighbours: Greece, Bulgaria, Albania and Kosovo, just because

of the doctrine. The democracy in Macedonia is actually a façade. The state is an almost exact duplicate of the society described by George Orwell in his novel "1984". Thanks to the new communication technologies (the Internet, satellite TVs, etc.) and the easy access to books, etc. a big part of the indoctrinated young generations already learned the truth about their country's past. However, they are forced to grit their teeth and go on living and sharing the official doctrine because of conformism and fear of repressions. The bravest (about 60,000) from all the 1,200,000 "Macedonians" already requested Bulgarian citizenship. This process of rebulgarisation (That is how Skopje's powers call it, admitting that there really was a process of debulgarisation) will continue in the future, creating an inner process of erosion in the official state doctrine.



A Bulgarian war cemetery near the village of Tzapari



Considering the permanent conflict with the Albanian minority (it constitutes 30% of the population of Macedonia), it is clear that Macedonia's joining the EU and NATO or even the very beginning of negotiations would lead to serious destabilization in Southeast Europe and NATO, unless FYROM satisfies particular conditions. According to us, those of paramount importance are:





A destroyed Bulgarian war cemetery near the village of Novo Selo, Stumitza, from the wars 1912-1918

1. To renounce the stolen Bulgarian and Greek history and to undergo some changes in the history teaching in the Macedonian educational system. This would actually be a renunciation of the ancient history of Macedonism. As we found out, its real history began in 1934 with the Communist International's decision.









2. To put an end to the repressions over those citizens of Macedonia who identify themselves as Bulgarians.

3. To put an end to the destruction of Bulgarian civilian, church and war monuments of culture and history. To remove the obstacles to their restoration.

The restored after 2006 Bulgarian war cemetery near the village of Novo Selo





A Serbian-Russian war cemetery in Bitola, 1915-1918

4. To put an end to the negative and racist campaign in the Macedonian media against its neighbour nations. To remove the image of the "enemy" represented as 4

wolves (the neighbour nations) which stare thirstily at the meek and innocent lamb Macedonia with their mouth wide open and full of sharp teeth.

A French war cemetery in Skopje, 1915-1918



A British war cemetery in Skopje, 1915-1918

Otherwise, the EU and NATO would receive not the state, but the Serbian protectorate Macedonia. Or, at best, the biggest living museum in the world – the museum of Stalin's Communist International.



A French war cemetery in the city of Bitola, FYROM, 1915





A French war mausoleum in Bitola, 1915-1918

A French war cemetery in the city of Bitola, FYROM, 1915




БЪЛГАРИО!
ЗА ТЕБЕ ТЪ УМРЪХА
1915-1918